

I may also state that in God's Govei-nment,
sin is sooner

or later self-destructive, while virtue is
reproductive of good ;

- the force of moral evil is self-consuming,
self-exhausting and
self-punishing, while the force of moral
good is self-increasing,
self-sustaining and self-rewarding and the
spiritual side

becbmes gradually developed in Reason,,
Conscience and Love.

All submission, all surrender, all sacrifice,
all renunciation

made in the name of God will surely
conquer in the end.

Thus ultimately, we see no real evil in the
animal side of our

nature but a.happy harmony in which the
animal and spiritual

sides blend as parts of an undivided whole.

He, the Supreme

Being, being recognised as the common
source of both. We

therefore see .why our deepest selves
should always yearn

for His Holiness, why this world of trial,
sorrow and-sin

exists in, His universe, the universe of a
beneficent Being.

We see also how the very end of creation,
itself is the perfecting

of souls, the training of the finite moral
free agent into the

free choice of virtue, the bringing up of
man to His likeness

and His Holiness and not for earthly
happiness.

Viewed in this light, the world becomes
a beautiful and
holy world; a world in which if only we

carry up our doubts
and difficulties high enough and
contemplate them in the
pure light of the shining presence of God,
they vanish and
are gone; a world in which with high and
happy hope, with
deep and undoubting faith, with full-
orbed, self-forgetful
love we have to put our hand in God's and
go whithersoever
He leads the way.

In illustration, of this truth—that to one
whose trust in
God is firmly rooted, all is good in this
world and nothing
evil, I quote below an episode from the life
of the American
sage Emerson as narrated by Brahma Rishi
Venkata Ratnam
to his pupils :—

^{tt} Several of you have, of course, an idea
of the genius of
Emerson, that God-illumined soul who
could, within the
brief compass of :a shott poem, present the
real -essence of